

# FREE CHRISTIAN COMMONWEALTH

Volume II

LOUISVILLE KY., THURSDAY, JUNE 13, 1867.

Number 37.

For the Free Christian Commonwealth.  
"If the blind lead the blind, both shall fall into the ditch."—Isaiah, 23:18, 19—25.

I defy any man to show from the Holy Scriptures that our Lord and His apostles or disciples ever had any *political entanglement* with the *civil powers*, except when they were *dragged by force* "before kings and rulers for His name's sake." His forerunner John Baptist was imprisoned and afterwards beheaded by Herod. His disciple James was a martyr under the same king. Peter was imprisoned by the same tyrant. The Jews strove to embroil Jesus with the Roman Emperor, but our Lord baffled their hypocritical, bloodthirsty malice by the ever-memorable line of demarcation. He drew between heavenly and earthly things: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Afterwards, by the intervention of the only treacherous apostle, Judas Iscariot, the Son of Man and the only Son of God was betrayed into the hands of sinners." This was the first union of Church and State. The price was "thirty pieces of silver." Judas hanged himself, and the Church blasphemously imprecated the blood of God's Anointed King on their own heads and on those of their posterity. The curse rests on them to this day.

Then Jesus was dragged before Pilate, haled before Herod; then, after having suffered cruel mockery and abuse, He was remanded to Pontius Pilate. By Pilate Jesus was given up to His Jewish persecutors, although acquitted by Pilate of every charge. The Church gave Him up to the State, and both together crucified the Lord of Glory.

After His resurrection, Jesus still kept aloof from the civil government and all their affairs, manifesting Himself only to His disciples, and instructing them concerning His own kingdom. After our Lord's ascension, the Jewish Church arrested the apostles Peter and John, not for any crime, but for preaching the gospel and healing a crippled beggar-man forty years old! A few days after, they were again arrested for preaching salvation and healing the sick and ministering to the poor! A little later, the Jewish Church stoned to death for preaching Christ and Him crucified. All this time the apostles and their disciples had not interfered with the State; nevertheless, the State convicted at all these civil arrests, and this brutal murder!

Now Saul of Tarsus first appears as the ringleader of the persecuting Jewish Church, haling Christian men and women to prison, and dragging them to bloody deaths! Jesus converts this lion-hearted man into the scaphlike champion of the cross. And henceforth the whole storm of Church and State persecution is concentrated on his devoted head. Though tender-hearted and loving as a woman, he is scourged and imprisoned at Philippi; persecuted and mobbed at Thessalonica; mobbed and stoned nearly to death at Lystra; dragged before Gallio, the civil magistrate, at Corinth; mobbed at Ephesus; beaten and imprisoned in the castle at Jerusalem; dragged before Felix, the Roman Governor, and kept under guard for two years; Festus takes charge of Paul after Felix is removed; Paul, to escape the persecution of the Jewish Church, appeals to Caesar and is sent to Rome. After preaching there for some years, he is beheaded by Nero Caesar! All the other apostles were persecuted, drinking of the same cup with their Lord and Master—all killed.

State, except John, who in his old age was banished, after great persecution, to the Isle of Patmos. During this whole period, there is not a single instance of *political or civil* interference by Jesus, or any of His apostles or disciples, with any of the *party* questions of any nation where they traveled preaching the gospel of the Kingdom of Heaven.

Is it not evident to every enlightened reader of the Bible, that the spirit of Christ according to His promise was with His apostles, guarding them from any *Jesuitical entanglement* with the civil administration of secular affairs.

There were as many *political demagogues* in the country where they preached, as we have now among us; as many party questions; as much electioneering, bribery, murder and confiscation as at present.

But except Judas Iscariot, there was no dishonored name among the holy apostles of Jesus! He betrayed his Master and Lord with a hypocritical kiss, to an apostate church sunk into worldly ambition and pride! And they dragged Him before Caesar to be nailed by State authority to a cross! The other States under the control of the Roman Empire, as our Lord plainly foretold to His apostles, dragged His other disci-

ples to a violent death! except his beloved disciple, to whom he promised exemption not from the cup of His baptism; but an old age of suffering and service. And such is the history of the kingdom of Christ in its inward and outward relations to the kingdoms of this world.

But because the Scriptures enjoin obedience to the Magistrates and laws of nations, in order that peace and prosperity may be maintained; and Christians are warned to avoid sedition and resistance to the ruling powers; how absurd is the inference that the *highest* powers are to be made not only *subordinate* but *subservient* to the *higher* clay rulers, the "grasshoppers" of a siu-blinded world! "All they who live godly in Christ Jesus shall suffer persecution." History repeats itself. The Jewish Church preferred Barabbas, the seditious murderer, to Jesus! And the Northern Church exulted in the spirit of "John Brown marching on"! He was a seditious robber, thief and murderer. Now, this blood-stained fanatic is canonized as a martyr! Then, a crack-brained play actor assassinates President Lincoln in a theatre, and the Northern Church exalts him above Peter and Paul, Huss and Jerome, Polycarp and Latimer, and many *bulimaniacs*, latitudinarian preachers of the cross (*so called by themselves*), blasphemously elevated his blood above the blood of God Almighty, in our nature, willingly poured out, to save a ruined world from sin and hell! [Acts 20:28.] This is the *higher power and progressive march and advanced thought* of modern New England Puritanism, which insinuated its poisonous leaven into Northern Methodist and Presbyterian Churches! This is the *higher law* which violates with *Satanic zeal*, all laws and constitutions divine and human! all *historic* associations, and reminiscences; all ties of sympathy between God and man, and man and man! And causes men claiming to be the ambassadors of the God who made *peace* by the blood of His only Son! to forget and drown in drunken, factious zeal, the simplest principles of common sense; the plainest oracles of God! and the whole written history of all civilized nations. Who are the *Atheists* then?

The preachers of the Cross and Crown of the King Eternal, who bought us with His own blood and who must reign by "the zeal of the Lord of Hosts"! or the ambitious partisans, who are "busy here and there," in helping political demagogues, to hold fast the reins of *transitory, ever-changing civil governments!* Judge ye.

RICHMOND PUBLICATION COMMITTEE ACKNOWLEDGMENTS.

BROTHER ROBINSON: Will you do me the kindness to acknowledge through your paper the following donations to the Committee of Publication for the Presbyterian Church in the United States:

From the church at Shelbyville, \$97

From Mulberry church, in part, \$31 40. From Versailles and Pisgah, \$53 80. From Danville, \$150. From Springfield, \$42 55. Donations from Dr. Hill, Messrs. Sayre and Scott, each, \$5. From Miss Boggs, \$50.

Allow me further to acknowledge the cordiality with which I have been received by the brethren and churches in Kentucky, and the readiness they have manifested to co-operate with us in the great work that is devolved upon us—to repair the waste places of our Southern Zion, and especially to furnish our people and children with an approved religious literature. Left to our own crippled resources, our people are struggling manfully to preserve the old landmarks of Presbyterianism and vital Christianity. But alas! we are weak, and cannot, as rapidly as we desire, forestall the attempts now made to flood our country with a different literature. We ask, therefore, the prompt aid of all who are like-minded with us. We offer to our more favored brethren everywhere, an agency which they can approve, by which they can send their contributions which, in former times they were wont to make to promote this great work of the Church. Will not every pastor and session, whom we are not able personally to visit, do us the kindness, at some early day, to bring this subject to the attention of all the brethren of the Church, and invite them to extend to us such relief as the Lord may enable them to give? The blessings of many who are ready to perish will surely come down upon them.

Many whom I have seen will do this, and we feel ambitious that every church in our beloved native State should lend its helping hand in so congenial a work.

With cordial greetings to you who cease not to labor day and night for your suffering brethren, and all who witness with us for the Divine Headship of our glorious Lord, I am yours, &c., S. D. STUART.

P.S. Churches whose contributions have not reached me, and others that may take up collections, will please send them to Mr. A. Davidson, who will duly acknowledge them and send them to the Committee at Richmond. S. D. S.

Proceedings of the General Assembly at Cincinnati.

ELEVENTH DAY.

Tuesday, May 28th, 1867.

The Assembly met at 9 o'clock, and was opened with prayer by Mr. Beatty.

Rev. Mr. Morrison, Missionary to China, offered the following resolution.

*Resolved*, That in accordance with

the practice of previous Assemblies, and also in grateful recognition of the blessings with which the Lord has been pleased to accompany such seasons of prayer, this Assembly would recommend the observance of the first week, commencing with the first Sabbath in January, 1868, as a week of prayer for the outpouring of the Spirit of God; that His promises to the Church may be fulfilled and that all flesh shall see the salvation of God. And the Assembly would exhort the people of all our churches to a general and earnest attendance upon prayer during that period. Adopted.

The order of the day was called, viz: the consideration of the majority and minority reports, made by the committee to whom was referred the report of the joint committee of the two branches of the Presbyterian Church, on the subject of reunion.

Dr. Smith (author of the minority report) moved that the minority report be accepted.

Hon. Samuel Galloway moved to lay the minority report on the table.

Dr. Breckinridge appealed to the delegate, asking how he could find it in his heart to make such a motion, upon which the motion was withdrawn.

The reports were then both read by the Clerk.

Mr. Marshall questioned whether it was in order, when two reports were made, to consider the minority report first, or whether it was not usual to consider and vote upon the majority report first, and if it fails, then to take up the minority report.

The Moderator answered that it was with the Assembly to determine which course should be pursued.

Dr. Brownson suggested that as the minority accepted the propositions of the majority, as far as they went, it would simplify the matter if they would accept that report, and then offer the provisions peculiar to their report as amendments to the majority report.

Dr. Breckinridge declared his inability to agree to either of them, and begged that the question be left open for general discussion for and against both propositions.

Dr. Smith suggested that the minority were, when in committee meeting, willing to agree to such an arrangement as that suggested by Dr. Brownson, but the majority did not meet the proposition favorably, and they were constrained to accept that report, and then offer the provisions peculiar to their report as amendments to the majority report.

While we, as the Old School Church, are here to deny that we are guilty of holding Antimonianism or fatalism; on the other side, they reject the imputation that they are either Arminians or Pelagians. It means nothing. We stand just where we stood before, and at the time of disruption. I ask again, do we not leave all the questions that so agitated the Church, and at last divided it, to become the occasion of future alienation and discord? I am utterly mistaken if the Presbyterian body which I represent ever consents to unite with that body on any basis such as this.

Turn to the second article of this basis:

"2. All the ministers and churches embraced in the two bodies shall be admitted to the same standing in the united body which they may hold in their respective connections up to the consummation of the union; and all the churches connected with the united body, not thoroughly Presbyterian in their organization, as soon as is permitted by the highest interests to be consulted, in other such churches shall be received, and such persons alone shall be chosen Commissioners to the General Assembly as are eligible according to the constitution of the Church."

That is, all the ministers and churches recognized by the other branch are to be recognized by the united Church when it is formed. The churches that are not Presbyterially organized we are to recognize as Presbyterian Churches.

Here is the fundamental principle in controversy between the churches at the time of disruption, and ever since, absolutely surrendered. It is not necessary these churches should be Presbyterian churches; it is not necessary that the principles of our church courts should be Presbyterially ordained. Mark this last clause: "And such persons alone shall be chosen Commissioners to the General Assembly as are eligible, according to the constitution of the church." That is, persons who are not eligible according to the constitution of the church, shall be admitted to all other church courts. Here you are to solemnly agree that the Constitution of the Presbyterian Church shall be trampled under foot. You make provision for its violation. It shall be protected in the General Assembly, but torn and violated in every other court of the Church. Is anybody prepared to sit down in a court of Christ's House with a man whom he does not recognize as an office-bearer in that house? Never, sir; and my word for it, the first meeting that takes place with such members there will be charges upon your table, complaints to Synods, deliverances called for in this General Assembly. With such convictions as are fastened upon our inmost hearts, this article can never be adopted.

Article S provides for appointing a joint Committee, whose duty it shall be to revise the catalogues of the existing publications of the two Churches, and to make out a list from them of such books and tracts as shall be issued by the United Church, and any catalogue thus made out, in order to its adoption, shall be approved by at least five members of each Committee."

That is, our Board of Publication, having issued 1,000 publications, and the Committee of Publication of the other branch having issued only 30 publications, the joint Committee appointed

this assertion is manifest: Take up the first article of the basis of union. The matter of franchises is of no importance; the great question is, "Are we united in the truth?" I affirm that we surrender everything that is distinctive in our views as to the way of the sinner's salvation; we surrender the standards of our Church. Look at the language; I read the first article of the basis of union.

"1st. The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures; and its fair historical sense, as it is accepted by the two bodies, in opposition to Antimonianism and fatalism on the one hand, and to Arminianism and Pelagianism on the other, shall be regarded as the sense in which it is received and adopted; and the government and discipline of the Presbyterian Church of the United States shall continue to be approved as containing the principles and rules of our polity."

All the world knows that means nothing, that those bodies when together, and all through the ten years of strife, held to the same standards as containing the system of doctrine taught in the Holy Scriptures. It means absolutely nothing, as to settling the principles of interpretation.

Again. "And its fair historical sense." Why, both parties contended they had historical sense: Who does not remember the long arguments of every ecclesiastical body, both parties contending that they had the "historical sense?" They further define "This historical sense" is accepted by the two bodies. Does not all the world know that the two bodies don't accept them in the same sense? If they do, why is not that sense distinctly stated, that we may all know what it is? I affirm that throughout all the controversies that preceded the division and to this hour, the two bodies have received these standards in different senses, in senses incompatible, and which they never have been able to harmonize.

Still further: "This sense, is accepted by both bodies, is in opposition to Antimonianism and fatalism on the one hand, and to Arminianism and Pelagianism on the other."

While we, as the Old School Church, are here to deny that we are guilty of holding Antimonianism or fatalism; on the other side, they reject the imputation that they are either Arminians or Pelagians. It means nothing. We stand just where we stood before, and at the time of disruption. I ask again, do we not leave all the questions that so agitated the Church, and at last divided it, to become the occasion of future alienation and discord? I am utterly mistaken if the Presbyterian body which I represent ever consents to unite with that body on any basis such as this.

On the question of the franchises of the Church, Dr. B. said he did not think them a matter of such consequence, since it was his observation that the poorer the Church, the more pious and holy its members. He would say, however, that if he was a citizen of Ohio he would do his best to recover the Lane Seminary property, which had been wrongfully wrested from the Old School branch at the time of the division. It was proper, of course, that those intrusted with the property of the Church should prove faithful to their responsibility.

As to the book matter, it is monstrous that, after thirty years spent in building up a glorious religious literature, it was to be sacrificed in the way proposed. So it was with the seminaries—they were all close corporations, and we could never put any of our spirit into them; but they are to come in and have part control of ours. It is not that their seminaries shall come to us, but ours shall go to them.

After discussing the influence of seminaries in forming the religious character of men, by which the gospel was demonstrated, he said: If anything is plain on earth, it is that national denominations, or national churches, are in the order of God's providence; and it is folly to say that they can be annihilated. God has not only need of individual men, but he has need of nations, that he may hold them in the hollow of his hand, and dash them against what he means to crush. He has not only bad religions, like Mormonism, but false Christians, like the Catholics; he has need of the black race, the yellow race and the white race; and he has used them in all time.

You say it don't make any difference. Well, I have been a union man all the time, but I know something about races, and when you have done mixing them up, let me know, and I will give you my opinion about it. How is it with you? For us Presbyterians all to unite, and then take in our Methodist brethren, that is bad. It can't be done. To a certain extent we may go in fraternal intercourse, but no further. My own firm belief is this: that every time you exterminate one of these sects, you exterminate a witness of God, and don't leave any other witness in place of it. Take two bodies unequalled heated, and place them together, and they will equalize. Put the New School body and us together, and you will find that they will go right up smartly, and we will go down right smartly. I believe Providence can make the best use of these two bodies if you will let them stand right where they are.

Now, I love these brethren, but I don't want to be united with them. I would offer the following as my view of what is best to be done:

1. The three reports on organic union

and such as are not acceptable to you we will blot out. You may throw out "Calvin's Institutes," "Hodge's Constitutional History," book after book, some of which the solemn faith of the Presbyterian Church is pledged to certain parties to keep published. "Calvin's Institutes" were put in stereotype plates by money furnished by the First and Second Churches of Baltimore, and the Board of Publication is bound to keep that book in the market. For the privilege of sitting in judgment on their 30 books, we give them the privilege of sitting in judgment upon 1,000 books. We say to them, brethren, whatever is not acceptable to you, whatever is not in accordance with the New School theology, east away. Is this General Assembly to get back these wayward brethren from Kentucky and Missouri. Every instrumentality was employed with them, even while they stood on this platform abusing the Presbyterian Church and depreciating the powers of this Assembly. But when these New School brethren came, declaring that they sincerely receive the same system of faith and form of government, you are unwilling to take them in because they cannot give the correct meaning of the word *clerical*.

As to the disposition of the publications of the two Boards, Mr. Galloway thought the seven members of the Committee on that matter, to be appointed for the Old School, would be able to take care of their interests. If Old School Presbyterians could not be tried, in such a matter, he didn't know who could.

Then as to Churches not Presbyterially organized, there were but two of them in the whole country, and the New School were anxious to get them into proper shape as a body.

Rev. Dr. Marshall, of Pennsylvania, expressed his gratification at the unanimity and kind feeling that had pervaded this Assembly thus far, and he hoped it would continue throughout the disposition of this question. The proposition was, to send the basis of union down, to be discussed by Presbyteries and people, and then reported back to the next General Assembly with such modifications as might seem desirable.

We who prepared that basis of reunion, and we believe many of you believe this union will be best for the interests of the Church. We have the same ancestry, the same form of doctrine. We are anxious to concentrate our colleges, our Boards of Missions, etc., for the purpose of carrying on a more aggressive warfare against the principali

ties. The argument that we shall lose valuable church property by the union is on the supposition that the less will absorb the greater. We, being the larger, I think would be the gainers. And besides, if we are all one in faith and order, then all will belong to the Lord, and it don't make much difference whether it goes out at this channel or that; and to provide against difficulty we have arranged for eminent legal disposition of the matter. By uniting our Missionary, Publication, and other Boards, we will release many useful brethren for labor as evangelists. Another gain will be that in many places there are small struggling churches, one of each branch, not able to support a minister, which can be united, and make one able and prosperous congregation. By this means many ministers will be released, who can go forth and occupy the new field of labor resulting from the liberation of four millions of slaves. I have not much faith in the political reconstruction of the South, but if the gospel reconstruction can go along with or precede it, something good will no doubt come of it.

But, says the brother from Baltimore, all this talk about union comes from monomaniacs. Well, they are such maniacs as were found among the disciples in the days of Pentecost. Some one said, "These fellows are full of new wine." I tell you it was only a wine from those who could not appreciate it.

Now we come to that which constitutes the main objection to the report, viz: That we do not clearly define the terms of union, and simply ask these people to join us by accepting the Confession of Faith. When I accepted the office of Ruling Elder, this question was asked me: "Do you sincerely accept the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures?" I said, I do, and nobody asked: what is your idea about Adam's sin? What the meaning of this thing or that? For the good reason, perhaps, that nobody knew any more about these things than I did. What would you have thought of any man coming to

## Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, JUNE 13, 1867.

Rev. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

Bishop Cummins' Theory and Platform of Christian Union.

Finding Bishop Cummins' sermon at the opening of the Convention, on the subject of the Prayer-book as a basis of Christian Union, published in the secular papers, we presume there can be no courtesy in treating it as any other denominational controversial tract. We trust we have too strong a sympathy with the *churchly* notions of our Episcopal neighbors, as against the unchurchly radicalism of the times, to treat them discourteously, however much we may lament the errors with which, we conceive, they burden their churchly theory, and too much politeness to speak of a stranger coming to sojourn among us any otherwise than courteously. But the present general tendency, both among the Americans and the British Protestant Churches, to devise and discuss theories of union among the scattered forces of Protestantism, renders all such discussions as of Bishop Cummins' specially important at this present time. Since, however various may be the theories of Christian union, apparently, they will be found capable of being reduced, in the last analysis, to four general classes, between which the distinctions are fundamental and vital; and each individual theory therefore lends its influence in favor of one and against the others of these four fundamental views.

First, there is the old Roman Catholic theory of the unity of the Church of Christ as attainable only by means of a centralized, governmental power. And this power being once recognized as represented by its priests, bishops, &c., who trace the line of their power all inward to one visible center, the Pope, then on all questions of doctrinal theology every latitude is allowed, and even on all questions of church order and ritual that do not affect the sacraments, in and through which the central power expresses itself. To this theory our mongrel Presbyterianism is rapidly settling down, with all its seeming Latitudinarian Jacobinism. Simple obedience to its Pope "Four-to-one," or (as he now is) Pope "Sixty-four-to-one," being all that is deemed essential to the unity of the Church, it ignores all the old questions of doctrine and ecclesiastical order and constitutions.

The second theory of Christian unity, though co-incident with this in its Latitudinarian views of doctrine, is the very reverse of this in the selection of its depository of power. This is the theory of *individualism*, which eschews formally all ecclesiastical power. Analogous to the theory of Rousseau and the French theorists of the last century—that man in his native State is an independent savage, and by compact contributes of his rights at pleasure to a joint stock company of dealers in rights—called a State or government—this Church unity theory regards every individual Christian as a sort of independence of grace; but, unlike the Frenchmen, it will have no giving up of rights to the common stock as capital for a spiritual government, but have every man do that which is right in his own eyes. On this theory the word "Church" is merely a figure of speech. And Christian union can, under any circumstances, mean nothing more than the mere combination of individual Christians for some social, civil or political purpose.

The third theory of Christian union proceeds upon the principle of a constitutional government by divine right in the Church, and a ritual administered by divine authority, as a means of inculcating the truths necessary to salvation, with the largest liberty in regard to theological creed consistent with acknowledging the divinity of the Head of the Church.

The fourth theory likewise proceeds upon the principle of a constitutional government by divine appointment in the Church, and also a form of sound words—"the truth as it is in Jesus"—to be maintained and taught and "earnestly contended for as the faith once delivered to the saints," with the largest liberty as to ritual consistent with the maintenance of these great truths.

Now the agreements between this third and fourth theory represent, generally, our agreements with Bishop Cummins; while the difference between them, which consists chiefly in the place relatively assigned to the theological doctrine of the Church and its ritual, represents the theoretic difference between us. As to the 39 "Articles of Religion" of the Church of England, and the 33 Articles of the Scottish "Confession of Faith," we do not see difference enough to dispute about—save the article which affirms doctrinally the divine authority of three orders of ministry instead of one. But when it comes to the question of whether the ritual shall be the primary consideration and the doctrinal articles secondary, or the doctrinal articles primary

and the ritual secondary—here the difference becomes very wide. While we maintain earnestly with Bishop Cummins that the Church is divinely organized and an essential element of the gospel, we hold, as *against* Bishop Cummins, that the Church being thus divinely organized to be "the pillar and the ground of the truth." Her primary function is to be a witness for the truth, just as Jesus and the Apostles taught the truth—to call sinners by "holding forth the word of life," and to edify saints, who are "sanctified through the truth." And we can conceive it to be in accordance both with the Scriptures and with a sound philosophy to give utterance to this truth in systematic form, as in the 39 Articles of the Church of England and the 33 Chapters of the Church of Scotland, and make that the basis and guidance of the ritual of the Church, instead of an incidental appendage thereto.

Aside from this general view, Bishop Cummins' fourfold argument to prove "the fitness of the Book of Common Prayer to be the bond of unity for all Protestant confessions," is, in our judgment, inconsequential every way. Had we time and space for such discussion, we would confidently undertake to show that the Scottish Confession, with its catechism and ten commandments, with its Lord's Prayer and Apostles' Creed, and with its "largest liberty" in the way of ritual, is far more eminently fitted to be a bond of union for all Protestant confessions than the Book of Common Prayer. For, if our clerical Episcopal brethren will stand fast with us on our doctrinal platform—which is substantially the same with that of the 39 Articles—we would have little objection to their continuing the use of the Book of Common Prayer if they can worship that way more comfortably, provided they interpret it in the Protestant sense of the 39 Articles. And as to the good people of the Episcopal Church, they would not be asked even to modify their creed, since both the Episcopal and the Presbyterian Churches agree in making the Apostles' Creed the only requirement in order to admission to the communion of the Church. Bishop Cummins stands fast by the Liturgy, but offers us the largest liberty of doctrinal belief. We stand fast by the common doctrinal belief of the churches of the Reformation, and offer him and all men the largest liberty in the way of Liturgy. Which, now, is the most feasible basis of union?

We are not disposed to quarrel with our Episcopal brethren about their zeal for the prayer-book. Nor will we indorse Lord Chatham's famous scoff at the Church of England as "eraving Calvinistic articles—a Popish Liturgy and an Arminian clergy." From the analogous case of the nervous shudder that comes over us when violence is done to our associations of ideas by the singing of some new-fangled tune to the Old Hundredth Psalm, or to some other old hymn that has become a very part of our mental and spiritual being, we can readily comprehend how one can be trained to utter certain petitions in certain forms until the separation of the thought from the form becomes painful. We would as soon undertake to prove by argument that there is some other way of singing the Old Hundredth Psalm than in the tune of Old Hundred as to prove to a trained Episcopalian that there is any other proper way of praying in public worship than by the use of the Prayer-book.

But we think Bishop Cummins does the Prayer-book injustice by suggesting its use for an end so foreign to its purpose as that of a platform of Christian union. True, he shows that it teaches the divinity of Christ, the vicarious nature of His atonement, and the inspiration of the Scriptures. But the 2d, 15th, 31st, and 20th of the 39 Articles assert these doctrines more directly and clearly. And therefore, as a platform of unity on these subjects, the latter would be greatly preferable to the former. Besides, Bishop Cummins well knows that even within the enclosure of the Episcopal Church—"among the least of the tribes of Israel"—there have always existed fundamental differences of interpretation of some of the cardinal points of the Prayer-book. Nay, that at this very day a numerous party in the Church of England are calling for a "revision" of the Prayer-book to divest it of what they rudely call its Popish tendencies. Now if there is so much diversity even within the pale of the Episcopal Church, it is to be maintained and taught and "earnestly contended for as the faith once delivered to the saints," with the largest liberty as to ritual consistent with the maintenance of these great truths.

This suggests the thought also, that Bishop Cummins is unfortunate in claiming that the Prayer-book is a safeguard for the doctrine of the inspiration of the Scriptures, in face of the fact that so large a part of the learning of the Church and its ritual, represents the theoretic difference between us. As to the 39 "Articles of Religion" of the Church of England, and the 33 Articles of the Scottish "Confession of Faith," we do not see difference enough to dispute about—save the article which affirms doctrinally the divine authority of three orders of ministry instead of one. But when it comes to the question of whether the ritual shall be the primary consideration and the doctrinal articles secondary, or the doctrinal articles primary

and the ritual secondary—here the difference becomes very wide. While we maintain earnestly with Bishop Cummins that the Church is divinely organized and an essential element of the gospel, we hold, as *against* Bishop Cummins, that the Church being thus divinely organized to be "the pillar and the ground of the truth." Her primary function is to be a witness for the truth, just as Jesus and the Apostles taught the truth—to call sinners by "holding forth the word of life," and to edify saints, who are "sanctified through the truth." And we can conceive it to be in accordance both with the Scriptures and with a sound philosophy to give utterance to this truth in systematic form, as in the 39 Articles of the Church of England and the 33 Chapters of the Church of Scotland, and make that the basis and guidance of the ritual of the Church, instead of an incidental appendage thereto.

It would have seemed to us that if the Assembly found it necessary to send an "extra hand" to preserve the existence of Dr. Breckinridge's Presbytery, with its single resident minister and perhaps two ghosts of churches, that some other than Rev. John H. Brown should have been selected for so delicate an office. Perhaps, however, the Assembly made the selection on two considerations—first, to humble Dr. Breckinridge, who was evidently no favorite in the last Assembly, and to discipline him a little in the Christian grace of forgetting and forgiving. And secondly, with a view to make Rev. John H. Brown do penance for all his strong speeches against the infamous usurpations and outrages of the Assembly, and his strong sympathy ecclesiastically with Southern Christians during his visits to Kentucky last winter.

We are of the opinion that Mr. Brown has mistaken his men in supposing that he could induce Kentucky Christians to swallow the Assembly's poisonous dose by magnifying and enlarging the slight sprinkling of pious sugar scattered over it. The only impression he will make will be to strengthen the conviction heretofore entertained that he is one of the men who, as the boatmen say, "will not do to tie to."

### Beware of Electioneering Falsehoods.

We have had number of men in Kentucky who, ever since 1865, have been merely "waiting to see what the General Assembly would do at its next meeting." No man of ordinary intelligence and honesty should have waited after the Assembly of 1865. For it was palpably evident from the spirit and acts of that Assembly that the liberty of the Church was crushed out, its constitution overthrown and the control of it in the hands of apostate traitors, who scoffed at constitutions and made a mockery of covenants and ordination vows.

It has required the utmost stretch of charity since the Assembly of 1865 to suppose that any intelligent man in the Presbyterian Church whose own mind was not self-blinded, whose conscience was not beginning to be scared and his whole moral nature enveloped with the radical doctrines and creed, could possibly expect the Northern Church courts to return to the sincerity, the honesty and the reverence for constitutions and covenants which marked the Church of former years. Still, in the exercise of that charity that endureth all things, our good Presbyterians in the Border States continued to bear patiently with the timidity which shrank from the obligations of duty, self-respect, and faithfulness to truth, under the guise of a prudent waiting to see the developments of 1866; and then a good deal less patiently, but still hopefully, with the shallow jesuitry of the "Dead-letterism" which, while executing murderous decrees, promised to nullify them in 1867. And now that, so far from nullifying the decrees, the Assembly has condemned "Dead-letterism" itself in 1867, what other cheat shall these strategists play off upon our people? Driven to desperation, they seem utterly callous, and hesitate not, with the most barefaced effrontery, to cover their retreat. They pretend suddenly to have discovered so fine a spirit in the Assembly of 1867 that it very acts of final apostasy and ecclesiastical murder of the witnesses of the truth must be very pious acts, and ought quietly to be submitted to!

And as if to give a sublimity of impudence and effrontery to their falsehood, they even assure their dupes that the victims of the guillotine were so overwhelmed with the "excellent spirit" and the prayerfulness of the Holy Inquisitors in executing the sentence that they were "reconciled among the nations"—the visible Church. Nor can any thoughtful mind fail to perceive that just because the Anglo-Saxon theory of constitutional government conforms in this respect to the constitutional government ordained by Christ for his Church has it proved so stable and so capable of developing the highest type of civilization. You will perceive that on this theory the government represents these families; and therefore the voice in the making of its laws should be the voices of the head and representative of each family. It may well be doubted whether the extension of suffrage beyond householders was ever consistent with the principles of Anglo-Saxon constitutional liberty.

No doubt that extension was made at first on the supposition that the representative of a family "*in posse*" should be placed in the same category with the representative of the family "*in esse*," as the logicians would express the matter. That is, it was presumed that every bachelor would become the head of a household, and therefore would be allowed to vote with his more prompt or fortunate neighbors: for the Anglo-Saxon race has ever had unbounded faith in the charms of women and therefore took it for granted that every man would some time or other marry and

from what I heard yesterday from unquestioned authority—that \_\_\_\_\_ and perhaps others were talking as if submission to the Assembly were the most politic course for us to pursue. Moreover, it was stated that Dr. Robinson, whilst in Lexington last week, said: "If the majority of the brethren think submission to the Assembly the best course to be pursued, I will submit to their determination in the matter." Now I want you and every other man who has brains enough, to understand that a straight line does not proceed upon a curve—that I cannot stultify myself by any such submission. How any one who has been protesting against the unscriptural and unconstitutional acts of

Assembly can now agree to unconditional submission and not see and feel that he has made an ass of himself, proclaimed himself a fool and shut himself out from the high privilege of protesting, &c., &c.

I desire to know if it is possible that you and Dr. Wilson are debating the question of a return to the Assembly. This we take to be the richest joke of the season, and, as if to perfect the joke, it so happened that the day before we had received a note from the gentleman named in this letter, expressing his disgust with some one of whom he had heard saying that the Assembly's decree ought to be accepted! We had never before suspected our celestial brethren in Kentucky of the sin of *wit and waggery*; but in this case they have played the wag sharply though recklessly. We desire to put our friends on their guard against this new strategy. They had better believe nothing they hear of anybody's opinions; but especially believe nothing to the effect that any man of honor and principle in Kentucky will entertain the question of any further connection of any sort with the apostate Northern Assembly.

Extract from the Address of Rev. Stuart Robinson, before the Young Ladies of Bellwood Seminary.

At no period in the history of the Anglo-Saxon civilization has there been so loud a call as at the present era for the restatement and right understanding of the theory of the social position of woman, which is a fundamental element of that civilization, and which—because it is the Bible theory—constitutes the chief element of its success. Heretofore, we have been accustomed to laugh at the wild ravings of the "strong-minded" concerning "woman's rights" and "woman's mission." But now that "bleeding Kansas" has fully developed as a fundamental and most practical principle of its constitution that "all women"—as well as "all men"—"are created free and equal and have the inalienable right" to vote; now that Jacobinism, elsewhere in the country, is becoming clamorous for the right of suffrage for women as the necessary logical development of its theory of society; now that British Jacobinism, represented by so acute and every way able an infidel champion as John Stuart Mill, demands the right of suffrage for women from that once illustrious body, the British Parliament, and finds no less than seventy-six votes to sustain him in making that demand—it surely becoming too serious a question to be treated with mere derision and mockery, whether we are to stand fast by the very first truths of our civilization and of our holy religion, or permit the swelling surges of a powerfully-organized fanaticism to sweep away the foundations upon which our social structure is built, and set us adrift downward toward the gulf of infidel anarchy and ruin.

It is one of the first truths of the Anglo-Saxon theory of civilization, and one of the great bulwarks of that constitutional liberty which has ever distinguished the Anglo-Saxon from the "Latin races"—as Napoleon calls them—that the State is constituted of families rather than of individuals merely. And such is the constitution, also, of that great spiritual government which the Lord Christ hath set up in the earth, "the kingdom not of this world," nor "reconciled among the nations"—the visible Church. Nor can any thoughtful mind fail to perceive that just because the Anglo-Saxon theory of constitutional government conforms in this respect to the constitutional government ordained by Christ for his Church has it proved so stable and so capable of developing the highest type of civilization. You will perceive that on this theory the government represents these families; and therefore the voice in the making of its laws should be the voices of the head and representative of each family. It may well be doubted whether the extension of suffrage beyond householders was ever consistent with the principles of Anglo-Saxon constitutional liberty.

No doubt that extension was made at first on the supposition that the representative of a family "*in posse*" should be placed in the same category with the representative of the family "*in esse*," as the logicians would express the matter. That is, it was presumed that every bachelor would become the head of a household, and therefore would be allowed to vote with his more prompt or fortunate neighbors: for the Anglo-Saxon race has ever had unbounded faith in the charms of women and therefore took it for granted that every man would some time or other marry and

become head of a household. But this extension of suffrage to bachelors was exceptional in its nature and not intended to be a renunciation of the theory that families compose the constituent elements of the State. This principle is the foundation of the maxim, "Every man's house is his castle." This is the principle upon which the Anglo-Saxon laws have ever been so careful about interfering with paternal rights. This is the principle upon which the husband in Anglo-Saxon law, as in Scriptures, is recognized as the head of the wife; and the reason why it is part of her marriage contract that she *obey* him. In short the family is recognized as a Divinely ordained government, anterior to all States, and the State is constituted to all States, and the State is constituted of these governments. Now this principle furnishes the key to the Anglo-Saxon and the Bible theory of the social position of woman and to these views of the character and accomplishments of the model woman as portrayed in the great poet representatives of the Anglo-Saxon civilization and also in the Scriptures. And this principle explains to you very readily the reason why the Jacobin demands suffrage for women—and thereby would subvert the Anglo-Saxon theory of the State as constituted of families, and to be governed by the representations of families, is always conjoined with ideas of woman's position, virtues, accomplishments, and mission, so shocking to all our old-fashioned and Biblical notions. And it explains to you also, how it is that these modern Jacobin theories while they profess to exalt, practically degrade woman from the lofty position which our civilization has given her.

Now with this general position of woman in the Anglo-Saxon social structure—a position which excluding her alike from the direct exercise of political power and civil functions, and from the arena of public life, confining her sphere within the limits of the family councils, as I shall now proceed to show you, all the views presented in the Scripture, and in the Anglo-Saxon poet-painters of female character, of the character, tastes, pursuits, aims and accomplishments of woman.

A "Thrilling Scene" in the New School Assembly.

The Rev. Theodore L. Cuyler of "muck marriage" notoriety, and whose chief business seems to be to describe thrilling scenes, gives the following account of the "thrilling scene" at the reading of the report of the Committee on re-union in the New School Assembly.

It was a thrilling scene in the Assembly when Dr. Adams, of New York, read the Report of the Reunion Committee. Most of the delegates were ignorant of its contents. It was an admirably drawn document—largely from the pen of Dr. Patterson, of Chicago. The Assembly was full, and during the reading of the paper you could have heard the drop of a handkerchief. Dr. Adams, with his manly figure and fine white head, stood by the Moderator's side, and read it with solemn and sonorous emphasis.

As he went forward, tears began to start in the eyes of the old men who had witnessed the disruption of the Church, just thirty years ago. The fountains were breaking up; and in the blessed, full-banked flood of Christian love, the ice-floes of controversy and prejudice were swept away in the irresistible torrent. When Dr. Adams finished, we all sat in mute, tearful joy, and in adoration of the majestic hand of God that had wrought so much for us such a glorious issue! Dr. Wissner rose and offered a few tender words. He was followed by Dr. Lyon, of Erie; and then the whole Assembly came to their feet, and joined in a fervent prayer of thanksgiving! It was a scene to be remembered to the dying hour; and to be recalled in the memories of Heaven. Henceforth the Presbyterian Church is to be *one*: and what God joins together let no heresy-hunters ever put asunder! I venture to predict that this hurried epistle is one of the last that you will ever receive from a *New School* General Assembly in the Church of Calvin and John Knox—the Church that follows even those mighty men only in so far as they follow Christ.

UNASHAMED NORTHERN METHODISM.—The *Central Christian Advocate*, published in St. Louis in the interest of the Northern M. E. Church, discourses in the following Christian style: "We say to all now, that our personal friends in the Church, South, we shall still cherish and love; that we are ready always for peace; but the real business of the Protestant Churches of the North is to bear down upon the South with all their forces. We inform the *St. Louis Advocate* that we are going to map out, and then spread over the South, bearing with us free schools, equal rights, free speech, and a thoroughly Christian civilization. We expect to put down by the free ballot and the true gospel, every form of barbarism, including all the innumerable vileness of slavery. We intend to keep right on, and when there are enough school-teachers, radical voters, and *Van Necks* all over the South, we expect Wendell Phillips, William Lloyd Garrison, and other fanatics, to swing round that entire circle through Arkansas, Texas, Mississippi, and South Carolina, and talk *just as they please* without the lightest molestation. You must really grin and bear it. We will not stop for "line 'em up" leaving out the 'n' if you like. We will not wait to you and your friends, the bloodhounds and cowards of office with slaveholders, and whining disgruntled rebels who have been suppressed but not taught. Our venerable friend, then, we hope will still continue to commence making mincemeat of the one hundred and fifty preachers and twenty-five thousand members of East Tennessee, just as he has done here in Missouri. His labors in this behalf have increased our numbers about four-fold; and proved only the exuberance of his rich fancy. His sublime egotism looms up like a gopher hill in a mirage. It is the only real thing in the scene. If there is a single preacher in the Missouri or Arkansas Conference scared at the *St. Louis Advocate*, we are ready to pay his passage to the rear."

Rev. A. W. Pitzer, of Liberty, Va., was elected Missionary Evangelist of the Presbytery on a salary of \$1,200. The United Presbyterian Synod, in its late session in Edinburgh, refused, by a vote of 232 to 136, to rescind the prohibition of instrumental music in public worship.

## Free Christian Commonwealth

IS PUBLISHED EVERY WEEK AT LOUISVILLE.

TERMS OF SUBSCRIPTION: \$3 00  
" " after Six Months..... \$3 50  
ADVERTISEMENTS

Not inconsistent with the character of the paper, will be admitted on the following terms:

For one Square (ten lines) per month, \$1 00  
" " three months..... 3 00  
" " six months..... 10 00  
" " one year..... 15 00

Advertisements exceeding one square, will be charged at a proper reduction on the above rates.

All communications touching the paper, whether business or otherwise—addressed to

A. DAVIDSON & CO., Publishers,  
No. 95, Third Street, Louisville, Ky.

OBITUARIES extending over ten (10) lines will be charged at the rate of 10cts. per line—eight words to the line.

The Executive Committee of Missions of the State of Kentucky.

SAMUEL CASSIUS, President.

REV. STUART ROBINSON, Cor. Secretary.

A. DAVIDSON, Treasurer.

REV. S. R. WILSON.

A. A. GORDON.

JAS. H. HUBER.

GEORGE W. MORRIS.

W. B. KIRKLAND.

Executive Committee.

For the Free Christian Commonwealth.

The General Assembly.

Until late years the General Assembly of the Old School Presbyterian Church, has been held in profound esteem. It

has been to Presbyterians their ecclesiastical Amphictyonian Council. Possessing a constitution based upon a perfect equality of its Presbyteries—each representative, however feeble, having a voice in its proceedings, it made laws and ruled for the furtherance of Christ's

glory and the extension of His kingdom. It assembled annually that, by the word of experience, the voice of argument, by comparison of ideas and by united prayers at the Throne of Grace, it might know more of the will of its

Divine Head; the better learn how to persuade men to be reconciled to God and to teach and preach only the gospel which Christ has given.

We would call attention to the advertisement of M. R. Barnard, Esq., agent of the publishing house of Messrs. Ivison, Phinney, Blakeman & Co., of New York. They publish a valuable series of School-books.

Rev. John S. Grasty, of the Presbytery of Montgomery, Va., has received and accepted a call to the parsonate of the church at Shelbyville, Ky.

REVIEWS.

The EDINBURGH REVIEW, for April, has been laid upon our table. Its contents are as follows: Count Bengtson's Memoirs; Archaeology of North America; The Prussian Campaign of 1866; Pasteur on Spontaneous Generation; Life and Works of Hans Holbein; Ritualism; The Reign of Louis XV; Correspondence of William IV with Earl Grey; Fatal Accidents in Coal Mines; Todd on Parliamentary Government; Address the Leonard Scott Publishing Company, 110 Fulton street, New York.

BLACKWOOD'S MAGAZINE, for May, has come to hand, containing the following articles: Brownlow—Part V; Social Amalgamation; Cornelius O'Dowd, Transatlantic Fenianism; How to Make a Catalogue of Books; An Early Peep at the Show; The Reform Bill.

Address The Leonard Scott Publishing Company, 110 Fulton street, New York.

REVIVAL.

We are pleased to learn that the church in Cloverport, has been revived and blessed. During the war it was perhaps more scattered and broken up, than any church in the bounds of the Louisville Presbytery, and for more than four years past, no regular preaching has been kept up, and the sacrament of the Lord's Supper had not been administered once in all that time. Not only so, but by an act of three of the session the church has been closed for nearly a year to any member of the Louisville Presbytery. Hence the meetings that has been kept up for ten days past, was in the Baptist Church.

Rev. Robert Morrison, the Missionary of Louisville Presbytery, was assisted by the Rev. Robert Nall, D. D., who preached day after day, to large crowds, with general acceptance. Backsliders were reclaimed and cheerfully rededicated themselves to the service of God. Christian people generally, of various denominations seemed revived and edified, and though but few of the impenitent were awakened. Yet it was a time of blessing and joy to God's people, which we trust may be but the beginning to them of brighter days.

For the Free Christian Commonwealth. A Broken Stone, inscribed with the Ten Commandments, in the most ancient Hebrew.

Mr. Lichtenstein, one of the first Hebrew scholars of the country, has well said that for one hundred dollars he would not have missed the sight of this ancient and wonderful stone. It and three other similar reliques have been extracted from Indian mounds, near Newark, Ohio. An exhibition of them and a lecture on their import antiquity, use, exhumation and connection with the Bible, will be given by the Rev. M. R. Miller, within a few days. Time and place will be announced in the Journal of next Saturday morning.

The Queen's Book.

Her Majesty Queen Victoria has written a work entitled "Leaves from a Journal in the Highlands," which consists of about forty papers, descriptive of her life at Balmoral and the neighborhood. The work is illustrated by photographs and wood-cuts from her Majesty's sketches. It contains, among other interesting matter, three long accounts of incognito journeys made by the Prince Consort and herself to different parts of Scotland, and the adventures which they met with. In one of the papers she gives an account of the preaching of Dr. Norman McLeod, of Glasgow, and after stating how aston-

ished she was that any one could preach "so eloquently and touchingly without notes," she adds, "and then he prayed so kindly for me and the Prince in the after prayer that I was deeply touched; but when he invoked God's blessing on the children, I felt a great lump come in my throat."

She had not expected to be prayed for so kindly by a Presbyterian, and least of all did she expect him to remember the children. I think there is something touching in this simple note of the queen-wife and mother, which shows how true a woman she is. Only forty copies of the work have been printed for special friends and favorites, but sooner or later it will, of course, be reprinted, and will be a most interesting addition to contemporary literature.—What would the world not give for such a work by Queen Mary or Queen Elizabeth? The copy from which I have quoted, bore on the title page the following inscription:

"To dear Jeannie G—, in remembrance of many, many happy hours—gone, never to return again, from V. R."

Her Majesty has also written the preface to the life of the Prince Consort, which General Gray is preparing for private distribution.

For the Free Christian Commonwealth.

The General Assembly.

Until late years the General Assembly of the Old School Presbyterian Church, has been held in profound esteem. It

has been to Presbyterians their ecclesiastical Amphictyonian Council. Possessing a constitution based upon a perfect

equality of its Presbyteries—each repre-

sentative, however feeble, having a

voice in its proceedings, it made laws

and ruled for the furtherance of Christ's

glory and the extension of His kingdom.

It assembled annually that, by the word of experience, the voice of argument,

by comparison of ideas and by united

prayers at the Throne of Grace, it might

know more of the will of its

Divine Head; the better learn how to

persuade men to be reconciled to God

and to teach and preach only the gospel

which Christ has given.

But in these latter days of progress, with tastes exquisitely loyal, with zeal shadowed by the peculiar glories of this world, it has hung out another banner inscribed "DOCTRINE, LOYALTY, FREEDOM," with only a small space allowed on its ample folds for the name of Jesus.

For the Assembly of the ministers of God—whose kingdom the Saviour said

was not of this world—which would not

speak less some effect upon the success

of Federal arms or the price of govern-

ment stocks in foreign markets might

thereby indirectly to the result, has lit-

tle room on its eusign for the watch-

words of the true soldiers of the Cross.

It has indeed forgotten its ancient and

traditional piety and belief in the com-

plete and emphatic denial of an union

of Church and State; it has rendered un-

to Caesar the things which are God's,

and made the enginery of a pious and

holy religion subservient to political

ends. It has even advanced so far for-

ward in its campaign songs as to chime

in with Voltaire's invocation:

"From the celestial seat, illustrious Truth Descend."

Nay more, it hath sought a union with the New School Church, whose

heresies have been always decried, and

at whose faith and doctrine it has hurled

the arrows of eternal truth right from

the quiver of the word of God.

Nothing strange is it then that, that

ancient respect and veneration for the

Assembly is passing away and the angry,

selfish, malicious conventions of politi-

cians are having rivals in the Assem-

blies of professed ministers of a King,

whose commission, the solemn, awful,

obligatory meaning of which from God

himself to his ambassadors, is one of

the face of difficulties, to erect a Moze, for his

own use, as pastor of the Presbyterian

Church, in Orange County, Virginia. He

would appeal to his old prison friends

to help him in this extremity. (See DULAC,

and for whom he labored in "the pen,"

at Fort Delaware, would relieve the

trouble. He is satisfied that it is only

necessary that this notice should be read,

and the Dollar will be forthcoming.

Please accompany the remittance with an

Autograph, to be deposited in the cor-

ner stone of the building.

ISAAC W. K. UANDY,

Orange Court House, Va.

66-67? We ask for ourselves justice, justice for the Presbyterian Church, justice to the interests of that form of government which the Church has adopted, and, above all, justice for the cause of our King, who always demands faithful service and allegiance from His subjects.

It is a sad task to trace the wanderings of our Assemblies. How it wounds a Presbyterian's heart to read the minutes of its proceedings; how his soul prays God to forgive and not punish His Church for the faithlessness of some of its ministers. We do love our Church; we honor its fathers, we boast its mighty past, and the sounds which come trooping down the "corridors of time" but add symphonies to the anthem which we render to God for His goodness and blessings upon its efforts. The evil days have come upon her, and the harp of many a Christian heart sighs sorrowfully under the willows.

But the Lord our God reigneth, and His true children may yet rejoice. When the briks were doubled, there Moses came." Trials in the Church, as well as individually, are necessary for purification and to drive down deeper into the eternal promises of God the anchor of the faith of those who still love Jesus more than Cesar. Abraham and David, Peter and Paul, knew comparatively nothing of the amazing love of God until they were afflicted. God's hand is therefore the plummet which

the Cumberland Presbyterians—The Cumberland Presbyterian General Assembly, in session at Memphis, adjourned on Friday. A Committee on Conference was appointed on the subject of union with other Presbyterian Churches. The next Assembly will meet at Lincoln, Illinois.

PAPAL INDULGENCE FOR ENGLAND.—Archbishop Manning has solicited of the Pope an indulgence of one year to all who shall devoutly recite the Gloria Patri and Ave Maria with the intention of obtaining from God the entire and perfect conversion of the English nation to the obedience of the truth and to intimate reconciliation with the chair of St. Peter. The Pope has granted the request, and the Archbishop has solicited the indulgence of one year to all who shall devoutly recite the Gloria Patri and Ave Maria with the intention of obtaining from God the entire and perfect conversion of the English nation to the obedience of the truth and to intimate reconciliation with the chair of St. Peter.

Rev. H. H. Thompson's Post Office is changed from Memphis, Tenn., to Bartlett, Shelby Co., Tenn. Bartlett formerly known as Union Depot, is a thriving little town on the Memphis and Ohio Railroad, twelve miles from Memphis. Mr. Thompson will preach to the church there in connection with the churches of Emmaus and Belmont.

Rev. R. D. Russell, one of the oldest ministers in the Presbytery of South Alabama, died on the 16th inst.

Death of another Minister.—The Rev. J. N. Caldwell, a young minister of the church, ordained to the sacred office about three years since, was suddenly removed to his rest at Union City, Tenn., on the 16th of May.

The Rev. A. Pickens Smith, recently received by the Presbytery of Spartanburg, South Carolina, was received by the Presbytery of Tomvilleekie, on the 10th ultmo, and installed pastor of the church of Aberdeen, Mississippi.

The Rev. J. M. P. Oits, of Greensboro, Alabama, has accepted a unanimous call to the church at Columbia, Tennessee, and will soon enter upon his new field of labor.

The Presbytery of Birmingham, has now six missionaries at work in Brazil, besides a class of four young men who are anxious to study, that they may preach the gospel to their countrymen. Of late three churches have been organized, and to their communion seventy-nine were added by examination the past year.

Hope in Mary.—The Archbishop of

Hennessey thinks the Papacy will stand for a great while, because the Virgin had "done

well" for her in the matter of the

restitution of the true cross. The

Archbishop of Manila, however, is not so

optimistic, as he thinks the Virgin

will do well for her in the matter of the

restoration of the true cross. The

Archbishop of Manila, however, is not so

optimistic, as he thinks the Virgin

will do well for her in the matter of the

restoration of the true cross. The

Archbishop of Manila, however, is not so

optimistic, as he thinks the Virgin

will do well for her in the matter of the

restoration of the true cross. The

Archbishop of Manila, however, is not so

optimistic, as he thinks the Virgin

Good Man Gone.—John Henderson, of Park, Scotland, is dead. In Scotland he was widely known as a successful merchant, a lover of good men, and a generous giver to all schemes of benevolence. He was a member of the United Presbyterian Church, and a few years ago gave at once nearly

[Continued from first page.]  
Dr. Stanton, Chairman of the Committee on Bills and Overtures, reported upon several Overtures, which were adopted.

Dr. Williams made a lengthy report on the Board of Education, which was placed on the docket in order to take up the unfinished business, which was the consideration of the report on re-union.

Mr. Hovey K. Clarke, not having concluded his remarks when the Assembly adjourned at 6 o'clock on Tuesday evening, resumed and spoke an hour longer. He defined his position as follows:

I can imagine but four hypotheses on which an agreement to unite can be based: 1st, That the entire body of both churches are now agreed in what is called the Old School system of theology; or, 2d, That both churches are now agreed in what is called the New School system of theology; or, 3d, That both bodies are now agreed that both systems of theology are fairly deducible from the Confession of Faith; or, 4th, That they will establish a broad basis, in accordance with the designation suggested by a leading paper on the other side, to be known as the American Liberties of Presbyterianism.

In reference to which proposition, Mr. Clarke said: I think it is preposterous to say that either the New School have adopted the Old School system of theology, or the Old School the New School system. And I think it is equally as preposterous to say that our churches believe both may be fairly deducible from the Confession of Faith. And therefore, if there be a union at all, it must be upon the basis of toleration, a wide toleration of difference of opinion within the bounds of what is to be the one Church.

Rev. Dr. Brownson, amid many claims, obtained the floor, and in some remarks suggested that a discussion of the merits of the question of reunion was not in order, and urged that the report of the joint committee simply recommended that the basis of union be published and left with the churches and people to discuss until next year, when it is to be brought again before the General Assembly for consideration. In order to dispose of the subject, he suggested that the minority should accept the report of the majority, with the addition of a resolution declaring that the Assembly expressed neither approbation nor disapprobation of the basis of union proposed.

The Moderator decided the resolution not in order, as the motion to adopt the minority report was the only question before the house.

Dr. Breck moved that the Moderator be heard, as a member of the Committee of Fifteen, in explanation of certain matters that took place there, and which had been alluded to by Mr. Clarke.

The motion was carried unanimously, and the Moderator proceeded to address the Assembly.

Rev. Dr. Gurley said he wished to remind the Assembly of the exact history of this matter. He thought it important that the Assembly should remember that the Old School took the initiative in this proposed union, by expressing fraternal affection for the other branch of the Presbyterian Church, and an earnest desire for reunion at the earliest time consistent with agreement as to doctrine and with the basis of our common standard; also, by appointing a committee to act with a similar committee of the New School for the purpose of conferring with regard to the desirability of securing union; and, if the conference should deem such union desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly. He hoped the Assembly would bear that in mind, that its members might know their position in the matter. The committee had acted, he believed, in strict accordance with these instructions. They had considered the desirability of union, and on that subject there was no difference of opinion. Both branches agreed that union was exceedingly desirable. We all felt that if it could be effected it would be for the glory of God, the welfare of our country, and the salvation of a dying world. After the conference provided for, it was resolved that each branch of the General Assembly should make out a paper containing the terms of union. It was so done. The joint committee came together, and both these papers were read. Then we resolved to take up the topic, item by item, and go into a free conference, reading first from one paper, then from the other, discussing the topic, and then going on to another. At length we took up the topics contained in one paper and not in another, until we had traversed both papers and considered the topics presented in both. That was our method of proceeding. After our conference, both these papers and all resolutions and suggestions—every thing before us—was committed to a sub-committee, composed of three from the other committees on each side, and to them was confided the whole business of laying up a basis of union. This basis of union, which has been read to the General Assembly, and is now before you for consideration, was the first of that sub-committee's efforts, with only a few verbal alterations, which were subsequently made when this paper was presented to the joint committee in full. First, then, as to the doctrinal basis, [Dr. Gurley read from the proposed plan of union on this subject.] Now, the idea which we wish to convey on doctrinal basis, which we intended to convey, and which was understood to have been avowed, was this: That here between these two extremes of Antinomianism and fatalism on the one hand, and Arminianism and Pelagianism on the other, lies a system of doctrine well known in history and well understood, and commonly called the Calvinistic system—a system which guards against the extremes of fatalism and Antinomianism, of which we have spoken, on the one hand, and which was very carefully drawn up with specific reference to the errors of Pelagianism and Arminianism on the other hand. Here lies this Calvinistic system, to be accepted as be-

tween the two extremes. On this platform we took our stand, and joined hands in this reunion.

Now, Brethren, if that is not a clear, comprehensive and definite doctrinal basis—or if any of you think it is easy to make a more clear, more definite or more comprehensive basis, better suited to bring about this union, then all I have to say is, I advise you to try it. It seems to me that if you take this whole thing together it is just as clear and definite and comprehensive a doctrinal basis as is at all practicable in any such case. My belief is that the New School Church, as a body, hold the Calvinistic system that is here defined—that they hold it just as we do, considering them as a body, and that on the basis of this system, in its fair historical sense, we can stand together. There are individuals in that church, and there may be individuals in our branch of the Church who hold views on certain points not in harmony with the system, but they must look to that in the two great bodies prepared to be united and to become organically one, and we can then be governed by such interpretations as shall then prevail!

We must look at the two bodies and ask what is the system they adopt. If we are satisfied that they do unite in upholding the Calvinistic system, it seems to me that we can go no further. The committee felt that so far as the doctrinal basis was concerned, we had been highly favored. I believe all of our committee, with the exception of Mr. Clark, was satisfied with the doctrinal basis.

With regard to the plan of union, I would say, in advance, that when I was appointed on that committee, and when I went to engage in the duties of the committee in New York, I felt that I should be obliged to insist that no ordained man should be permitted to sit in any of the ecclesiastical courts, but I confess, that after I heard these men state the case, the difficulties they had encountered, and their own feelings with regard to the system, and their own disposition to bring it to an end as soon as it could be done consistent with the peace of the church, my mind underwent a change, and it seemed to me that what they proposed was so fair that we might accede to it. They have no desire to cling to it.

Dr. Gurley next reviewed the subject as connected with the Board of Publication, and answered the objection to reunion growing out of the argument that many of the Old School publications would be condemned if it was brought about. The great mass of the publications would be just as acceptable to one side as to the other. He thought that ninety-one out of every hundred would be acceptable. The only books that would be thrown out were those written in the interests of the controversy which the union would terminate.

The motion now before the house was as to the adoption of the majority report. The motion to strike out was adopted. The motion to strike out was adopted. Rev. Mr. Patterson, of Philadelphia, stated that he had found considerable ground for objection against a part of the majority report, and he desired to offer a resolution as an amendment bearing on that subject:

*Resolved*, That the Committee be instructed to endeavor, if practicable, to secure a more clear and definite statement of the doctrinal basis on which the proposed reunion take place, and such an amendment or modification of the second article as will insure the speedy and thorough Presbyterian organization of all the churches, and the admission of none but ordained ministers and elders to a seat in any church court, and a distinct and formal recognition of the right of every Presbytery to be satisfied as to the soundness of every minister it receives.

On motion, this resolution was laid upon the table.

Rev. Dr. Brownson offered the following as an amendment to the majority report:

*Resolved*, That in submitting the report of the Committee on Reunion to the consideration of the churches and Presbyteries, the Assembly is not called upon at this time to express either approbation or disapprobation of the plan of reunion presented by the committee in its details, but only to afford the church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the committee may have the benefit of any suggestions which may be offered before making a final report for the action of the next Assembly.

The resolution was unanimously adopted.

Dr. Breck asked that an entry be made on the minutes that this resolution had been passed without a dissenting voice.

The Moderator now stated the question to be on the adoption of the majority report as amended by Dr. Brownson's resolution.

The question was then put, and the report was adopted almost unanimously, there being but two or three dissenting voices in the house.

The Assembly adjourned to meet tomorrow morning. Closed with prayer.

THIRTEENTH DAY.  
Thursday, May 30th, 1867.

The Assembly met at 9 o'clock, and was opened with prayer by Rev. Dr. Mitchell.

Upon the question of adopting the minutes of the sessions of the previous day, it was moved by Rev. Mr. Phraner upon the vote adopting the majority report on reunion, to insert the words "nearly unanimous."

Several members moved to lay the motion to amend was adopted.

Dr. Stanton reported the following Overture:

Overture No. 31, respecting the action of the Assembly of 1865 relative to persons applying to be received into churches and Presbyteries under the care of the General Assembly from churches and Presbyteries in the Southern States.

Papers on this subject have been put into the hands of the committee for consideration. The committee recommend for adoption, the following:

The General Assembly judges that it is only necessary to declare, on the whole subject, that while the Assembly sees no reason for revoking any portion of its past deliveries on these matters, it allows Presbyteries and Sessions in executing the orders of the General Assembly of 1865 in relation to applicants for membership from the churches and Presbyteries in the Southern States, to exercise a wise discretion in the premises, according to the circumstances of each case, as it may arise.

The paper offered by Dr. Stanton was adopted.

Rev. W. G. Craig, of Iowa, presented the following paper, which was read by the Clerk, and on motion was returned to the parties presenting it.

To the General Assembly of the Presbyterian Church in the United States of America:

The undersigned, commissioners from the Presbyteries of Transylvania and St. Louis, who were denied seats in the

Assembly, respectfully ask to present to the Assembly, and to have entered upon the minutes of the body, the following grounds of exception to, and remonstrance against the action of the Assembly in their exclusion:

1. That the seats they claimed were given by the Assembly to other persons, from other bodies, before hearing the respective claims of the parties.

2. That while it gives them pleasure to acknowledge the courtesy of the Assembly in hearing them in the way they were not allowed to be heard except in the discussion upon a paper covering many matters not concerning them or the claims of their Presbyteries, and were unable to obtain from the Assembly a consideration of, and a decision upon, the rights of their Presbyteries, apart from the general matters in the paper.

3. That the Assembly, by their exclusion, and by the admission of other persons from other bodies claiming the names and the rights of the Presbyteries, thereby indorsed the assumption of original jurisdiction by the General Assembly over Presbyteries, ministers, and elders, and the mode of destroying Presbyteries proposed in the orders of the last Assembly, which we believe to be unconstitutional; also approved the violent measures of persons claiming to act under those orders, by which the distress of the Church necessarily resulted from the orders.

A motion was made, and seconded, that this whole subject be laid on the table. Adopted by 88 and 56 against 43.

A motion was made to reconsider the vote tabling the resolution.

Dr. Stanton said that when the matter was first presented to the committee, he, for one, thought it had better be let alone, but they were strongly urged to consider the matter. There was certainly nothing in the resolution rescinding the action of the General Assembly of 1865. The resolution was based on two papers—one from Rev. Mr. Phraner, and one from Mr. Hendricks.

Dr. Smith regretted that the matter had been brought up, but as it had, he thought it should not be hastily disposed of without due consideration by the Assembly.

Dr. Breckinridge was opposed to any action on the part of the Assembly that looked like backing down from its action of 1865, or any of its deliveries from 1861 to 1866. In Kentucky, many men who were in sympathy with the Assembly last year, were now leaning the other way, and were giving all sorts of interpretations to the meaning of the Assembly's orders. He would not take any man into the church who held views adverse to the action of the Assembly, to kick up a row and raise the very old scratch.

He hoped to see the last of these men. The world would never have peace till they were out of it.

Rev. Mr. Patterson, of New York, said his object in bringing in the paper referred to by Dr. Stanton, was to harmonize the action of the churches with the instructions of the General Assembly delivered in 1865, making it the duty of Church sessions to examine all persons desiring admission as members, touching their views on slavery and the rebellion. In his part of the country, no church session thought of asking such questions. His object was to secure to the sessions their right of discretion in the matter. Slavery was now a dead issue, and he thought the churches should be relieved from these instructions.

Rev. Dr. Saunders—Mr. Moderator, I made by actual registration, ten thousand speeches in favor of the war, in Philadelphia, and got more enlistments than anybody else. Everybody in Philadelphia had a curiosity to hear me, and I never was interrupted but four times in all those ten thousand speeches.

On motion, this resolution was laid upon the table.

Rev. Dr. Brownson offered the following as an amendment to the majority report:

*Resolved*, That in submitting the report of the Committee on Reunion to the consideration of the churches and Presbyteries, the Assembly is not called upon at this time to express either approbation or disapprobation of the plan of reunion presented by the committee in its details, but only to afford the church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the committee may have the benefit of any suggestions which may be offered before making a final report for the action of the next Assembly.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he thought of God's mercy in checking him just as he was about to commit a great sin, and he knelt down with a penitent heart to ask forgiveness for his covetous desires and wicked purposes, and beseech his compassionate Saviour to help him for the time to come. As he lay down in his pillow seemed soft and easy, for his mind was at peace; and before he fell asleep he had come to a determination to seek daily and earnestly for Divine grace to keep him from the dangerous ways of sin.

Alfred felt half ashamed to see Frank Grove the next day, and repentance for the injury which he had contemplated caused him to show his soul-fellow greater kindness than he had ever done before. They have been excellent friends since then, and Alfred often goes to play with Frank, and to have a ride on old Charley round the paddock, but he never sees the white pigeon without a twinge of conscience, and a feeling of guilt.

The Moderator then led the Assembly in prayer, and after singing the 342 hymn, the apostolic benediction was pronounced and the Assembly was declared dissolved.

On this night, when Alfred was alone in his chamber, he did not omit his prayers. On the contrary, he